

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Hedley Vicars' TEXT

By
Rev. F. W. Boreham, D.D.
Kew, Victoria, Australia



I

"Those words are the sheet-anchor of my soul!" said Hedley Vicars, a gallant young Army officer, as he sat talking to his sweetheart in the handsome drawing-room at Terling Place.

"Those words are more golden than gold!" claimed Miss Frances Ridley Havergal, and she ordered that they should be inscribed upon her tomb.

"Those words did give a great ease to my spirit!" John Bunyan tells us.

"Those words," said old Donald Menzies, the mystic of Drumtochty, "those words fell upon me like a gleam from the Mercy-seat!"

What words? Let us return to Hedley Vicars! He was only twenty-eight when he fell, leading his regiment—the Ninety-seventh—in action before Sebastopol. The enemy attacked suddenly under cover of the darkness. "The men of the Ninety-seventh behaved with the utmost gallantry and coolness," said Lord Raglan, in the historic dispatch that reached England on Good Friday, 1855. "They were led by Captain Vicars, who, unfortunately, lost his life in the engagement; and I am assured that nothing could be more distinguished than the gallantry and good example which he set to the detachment under his command." His biographer tells us that it was more than three years earlier—in November, 1851—that, whilst awaiting in his room the return of a brother officer, he idly turned over the leaves of a Bible which lay on the table. The words, "The blood of Jesus Christ, his Son, cleanseth us from all sin," caught his eyes and profoundly impressed his mind. "If," he said, as he closed the sacred Volume, "if this be true, I will henceforth live by the grace of God as a man should live who has been redeemed by the blood of Jesus Christ." That night he could scarcely sleep; the great words repeated themselves again and again within his throbbing brain; they seemed too good to be true.

"All sin! All sin!"
"Cleanseth from all sin!"
"The blood of Jesus Christ, his Son, cleanseth us from all sin!"

He never tired of telling of that wonderful experience. Miss Marsh, to whom he was engaged to be married, says, that almost as soon as they were first introduced to each other, he gave her an outline of the manner in which God had worked the great change in his heart. With forceful simplicity he told the point of the story; how the words, "The blood of Jesus Christ, his Son,"

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By Evangelist Michael A. Guido

Metter, Georgia

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."—Luke 5:4-11.

William Miller, an 8-year-old boy, fell into the Scioto River, Columbus, California. Fred Byas, an expert fisherman, made a perfect cast and wrapped his line around the boy's foot and delivered him from perishing. All around us are boys and girls, men and women who are perishing. You and I, Christian, must be expert fishermen if they are to be saved. Let us look at Luke 5:1-11 and learn how to catch men.

1. The Preparation: Confess and Forsake Sin

That Christian who is not saving souls is living in sin. Do you say, "Prove it." Very well. In Matthew 4:19 the Lord Jesus said, "Follow me, and I will make you fishers of men." If you are not a fisher of men it is because you are

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The Eternal Security of the Believer

By Dr. H. A. Ironside in his pulpit at
D. L. Moody Memorial Church, Chicago

Can a Believer Ever Be Lost?

It has been announced that I will speak to you on a subject which has occasioned a good deal of controversy among the people of God. I want to take as a starting-point—not exactly as a text, because we shall be looking at a good many Scriptures—Romans 8:38,39.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is the inspired answer to the question of verse 35: "Who shall separate us from the love of Christ?" That is, once we are Christians, once we know the love of Christ, once we have been justified by faith, who is there, what power is there, that can separate from the love of Christ? And the answer, how full, how clear, not a shadow, not a doubt, not a question left, when the apostle says that neither death nor life shall

separate! Can you think of anything which is neither included in death nor in life? Neither death nor life shall separate!

Then, no unseen powers can separate the believer from Christ, "Neither angels, nor principalities, nor powers." These terms are used again and again in the New Testament, particularly in the Epistles, for angelic hosts, good and evil. When our Saviour rose from the dead He spoiled principalities and powers, that is, He defeated all the hosts of evil led by Satan; and so we may take it that the angels referred to here are good angels, and the principalities and powers are possibly evil angels. But there is nothing that good angels would do, and nothing that evil angels can do, which will result in the separation of the believer from Christ.

And then further, he says, "Neither things present nor things to come." Again let me put the question, Can you think of any experience through which a believer might ever go which is neither a thing present nor a



Dr. H. A. Ironside

thing to come? And the Holy Ghost says that neither things present nor things to come shall be able to separate us from the love of Christ. As though that were not enough, He speaks in a more general way when He says that neither "height nor depth [nothing in heaven, nothing in hell], nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It looks to me as though we are pretty safe if we are believers in the Lord Jesus Christ.

Eternal Security: Its Meaning

When we speak of the eternal security of the believer, what do

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Sub Offer Closes December 15! Hurry!

To Get Free Book, "I Love Christmas," With Three Subscriptions for \$5.00 You Must Have Your Letter Postmarked by Midnight, December 15th. Hurry!

This whirlwind subscription campaign must come to a close. The offer of this beautiful \$2.00 gift book, *I Love Christmas*, with three one-year subscriptions (or one three-year subscription) for THE SWORD OF THE LORD for \$5.00 in America, \$6.50 in Canada and foreign countries, must definitely close December the 15th. Your letter must be mailed and postmarked not later than midnight, December 15th, to get this beautiful and remarkable premium book with subscriptions.

You see, this is really a Christmas book. The colors are green and scarlet. The chapters are all about Christmas. They answer questions about Christmas. They tell what God means by the story of the angels, by the shepherds, by the wise men from the East, the gifts of gold, frankincense, and myrrh, the Old Testament prophecies of Christ's Coming. There is tender, earnest, searching appeal in the message, "No Room for Jesus." There is doctrine of the virgin birth which fits particularly at Christmas. There is glorious exaltation of Christ in the message on "Wonderful Jesus," but it deals with the birth of Jesus. The book is a Christmas book. We want you to have it for Christmas.

Then thousands of people want their subscriptions to be Christmas gifts. The mails will be loaded. We must have these subscriptions

in hand soon if we are to get the Christmas issue of THE SWORD OF THE LORD to new subscribers by Christmas Day. And even to get an announcement card out saying that THE SWORD is coming as a loving Christmas gift from you, and get the card to them before Christmas, we must have the subscriptions here soon after December 15th. So we are compelled to set the December 15th deadline. This subscription offer definitely closes at that time.

Don't Be Sorry: Save Now!

You will be sorry if you later have to purchase this beautiful book for \$2.00 when you could have it free now by sending three one-year subscriptions (or one three-year subscription or renewal). You will feel bad to send sub-

(Continued on page 4)



Dr. F. W. Boreham



Evangelist Michael A. Guido

The Editor's 60th Birthday

DECEMBER 11th

**Friends Are Invited to Honor the Lord on Dr. Rice's Birthday by
Sending Subscriptions to THE SWORD OF THE LORD
and So Making Glad His Heart**

By Miss Viola Walden, Secretary to Dr. Rice

I have worked with Dr. Rice and the Sword of the Lord for twenty-one years. It has been my privilege for many years to see and answer all of Dr. Rice's mail, to keep his checkbook, to help bear his burdens in the work, to supervise other workers in the editorial department, and to lighten his load as much as possible. It has amazed me to see how God has cared for him and for Mrs. Rice and the six daughters. All these years Dr. Rice has had no salary from the Sword of the Lord. He takes no royalty from his books. Yet through the offerings in his revivals and conferences, and by the loving gifts of a few friends who have felt led to help take care of his personal and family needs, Dr. Rice has been enabled to live and work and give freely, without salary, all the time and toil taken to edit THE SWORD OF THE LORD and head the Sword of the Lord Foundation.

The Sword of the Lord Foundation was incorporated as of January 1, 1947. All the buildings, office furniture and equipment, and the large stock of books have all been signed over to the non-profit Sword of the Lord Foundation. Dr. Rice can never regain possession of this property. That was the way Dr. Rice and Mrs. Rice wanted it. He unselfishly gives his time week after week, year in and year out. In the midst of the great revival campaigns he spends hours daily in editorial work, prayerful study, answering the mail, etc.

So, you may be sure that Dr. Rice is not asking anything for himself. But he suggested that if friends wanted to make him happy on his sixtieth birthday, December 11th, they should send subscriptions to THE SWORD OF THE LORD. Thus others will get the blessing, his ministry will reach other thousands of people, Christ will get the glory, and Dr. Rice will be made very, very happy.

Mrs. Rice has already given Dr. Rice a lovely new suit. She gave it to him ahead of time since he needed it, but it counts for his birthday. Others of us will see that he gets socks and shirts and ties. He'll have his children around him, of course, and there will be a happy birthday dinner. But we at the Sword of the Lord offices want you to help us make Dr. Rice happy on his sixtieth birthday by sending a flood of subscriptions.

Is it too much to ask that several hundred readers of THE SWORD OF THE LORD will each send \$60 worth of subscriptions for Dr. Rice's sixtieth birthday? Sixty dollars would buy thirty-six subscriptions and would entitle you to twelve copies of the \$2.00 gift book, *I Love Christmas*, for Christmas gifts. At best you would bless thirty-six homes with a yearly subscription to THE SWORD OF THE LORD and bless twelve other homes with the copies of the book, *I Love Christmas*. You may include

the renewal of your own subscription for three years or six years, as you like. Do it any way you want to, but will you be one to join in this flood of birthday subscriptions for Dr. Rice?

After all, considering Dr. Rice's life and hard work for many years in getting out THE SWORD OF THE LORD, it is not too much to ask that other Christians give with real sacrifice to get out the Gospel. I know that a few days ago Dr. Rice turned over to me a sacrificial gift, sending THE SWORD OF THE LORD to others. And many of us feel that we ought to be just as sacrificial in getting out the Gospel as is the editor.

Of course, those of you who cannot give \$60.00, may send any amount you wish for subscriptions.

If your subscriptions are intended to be in special honor of Dr. Rice's sixtieth birthday, December 11, and if you'll address your letter to him personally in care of The Sword of the Lord, Wheaton, Illinois, I'll see that he sees every one.

Why Not Birthday Cards

I believe that thousands of readers would like to congratulate Dr. Rice on his birthday, his long service as an evangelist, the many thousands of souls God has given during his ministry, the widespread usefulness of this the foremost revival weekly in the world, and the widespread usefulness of his books and pamphlets (nearly 15 million copies printed in twenty-two languages around the world!) I hope that thousands will send birthday cards to Dr. Rice and include subscriptions for THE SWORD OF THE LORD. Will you do that? He insisted that I tell you he wants nothing for himself but to see THE SWORD OF THE LORD sent to thousands of other people.

I promise to see that Dr. Rice sees every birthday greeting and knows about every list of subscriptions sent in honor of his birthday, and subscriptions to our Ministers and Missionary Subscription Gift Fund will be acknowledged promptly.

If you do not have the names of people to whom the subscriptions should be sent, we will supply the names of needy or influential Christians who ought to have the paper and in that case only, we'll count the money a gift and send you a receipt for income tax deduction. Your gift will be acknowledged and Dr. Rice will be so grateful. And all of us here want to make him happy on his birthday and we think it will honor the Lord Jesus, and hope you'll help us by sending subscriptions in a hurry.

Be sure to send your letter or greeting card to Dr. John R. Rice, 214 West Wesley, Wheaton, Ill.

Christian Youth Camp Wants Retired Couple as Caretakers

A Baptist Christian youth camp, the Camp O' the Suwannee, located on the Suwannee River near Branford, Florida, seeks a Christian couple to live on the conference grounds the year around and look after the property.

The camp is situated in ideal fishing and hunting territory and the directors are looking for some couple from the north or east who would like to move to Florida and retire, looking after the property in exchange for a place to live. The couple must, of course, be conscientious, separated Christians.

The camp and directors are recommended by Sword of the Lord Evangelist Robert L. Sumner who has ministered there for several years. Interested parties may write directly to the directors, Camp O' the Suwannee, P.O. Box 418, Branford, Florida.

THE EDITOR'S Notes

by John R. Rice

These notes are dictated en route to the airport Wednesday, November 9. I fly to San Angelo, Texas, to speak tonight, three times Thursday, three times Friday, at a state-wide meeting of Fundamental Baptist Fellowship, then I fly Saturday to Moncton, New Brunswick, Canada, for fifteen days of revival services with Highfield Baptist Church and with some half-dozen other Baptist churches co-operating. How my heart rejoices to be out in revival services.

October 30-November 6 I was engaged in revival services with the Airport Baptist Church, Chicago. Dr. E. Meyers Harrison, Bible and missions teacher in Wheaton College, is the beloved pastor, and we drove the 26 miles nightly, for the services, and twice on Sunday. I think there were between 25 and 30 public professions of faith, and the sweet moving of the Holy Spirit upon many. A number of grown men found Christ, along with a Catholic woman and a good many young people. How sweet, along with the constant labor at the Sword of the Lord office, to preach the Gospel and see people saved!

Long-Term Loans Invited at 4%

For many years it has been necessary for the Sword of the Lord to use some borrowed capital. Some of these loans are expiring, and we invite long-term loans two to five years. On such loans of \$300 or more, we will pay 4% interest per annum, payable every six months. Interest and principle are paid promptly when due, and we believe that the good interest and reliability of the Sword of the Lord make this a good investment for Christians who would like their money to be used for the Lord's work, and yet bring in an income until the principle is needed. Upon receipt of your check or money order, we issue at once a promissory note with the Sword of the Lord Foundation seal, and signed by the president and treasurer of the Foundation. Address your letter to Mr. Allan MacMullen, treasurer of Sword of the Lord Foundation, Wheaton, Illinois.

Every Christian Can Pray

Many are helping in the work of the Sword of the Lord. Some send subscriptions, others help in the Free Literature Fund or give to the Building Fund. We know our friends will prayerfully consider the great burden we have in carrying on this work. We need more wisdom from God, more of His power. We need the Holy Spirit to go with every article in THE SWORD OF THE LORD. Every Christian can pray and whatever else you do to help, in Jesus' name, bear us up before God.

Only God's blessings have made possible past success. We have neither wisdom nor strength nor influence nor means to do what needs to be done. But God is able and we rely upon Him. Please pray daily!

Youth's Corner

The Editor Answers
Young People's
Questions

Was Satan saved? How did he become an angel if he wasn't saved?

No, Satan was never born again, was never saved. God created him and as far as we know, he was an angel, pure and sinless, until he fell. But he had never been converted, never been born again, never been justified. He was good and innocent like Adam in the Garden of Eden was good and innocent, but was not God's son, was not saved by the blood, was not a partaker of the divine nature. We think that Adam later got saved after the fall, but certainly he was not saved, did not need saving, before his fall.

What do you think of social security?

The Bible teaches that children should take care of their parents, and that even nephews and nieces should care for their widowed aunts. About this the Bible says, "If any provide not for his own, he hath denied the faith and is worse than an infidel." I believe it is wrong for children to expect the government to take care of their parents. We should take care of our own parents.

I think all of us would be glad for people who are especially unfortunate and have nowhere else to turn, to have reasonable care, whether it be orphan children, or sick people who have no kinfolks, or aged people, who by reason of age are unable to work. But I think that this business of buying votes by giving out government money to everybody has ruined the government and ruined the people, and is not good for the country.

Should Christian young people give up something for Lent?

I do not believe that Christians ought to observe Lent in the manner that Catholics and Episcopalians do. I do not believe it especially honors God to do without meat, etc., as a special celebration of Lent. However, if a Christian voluntarily wants to have special devotional periods and think more of the death of Christ and what it means to us, I see no harm in that. I have never observed Lent and I do not teach that any one should. However, I would be glad to help furnish devotional reading for any one who wanted to make the season before Easter a time of spiritual revival. So certainly no one should regard the rules about Lent as binding.

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To Whom Shall We Go?

Men tear the old faith into fragments,
And build, on the truth they deny,
Strange towers of fancy and fable,
And deem they can mount to the sky.
Away with 'New Thought' and 'New Knowledge'
That voice the old lies of the past;
That only perplex and bewilder,
To leave us in doubt at the last.

To Thee, the Life-Bringer, Life-Giver,—
To Thee, the one Truth, the one Way,
The one Light that lightens our darkness,
The one God who hears when we pray;
Who looseth the chains of the captives,
And setteth the prisoners free;
O Jesus, Thou Son of the Father,
To whom shall we go, but to Thee?

—Annie Johnson Flint.



Above is pictured crowd attending campaign in Shreveport, Louisiana, led by Evangelist Eddie Martin. During the 3-week revival, over 128 people were saved. Crowds numbered up to an estimated 4,500. (See write-up).

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

September 11 to October 2, five Baptist churches in the Queensboro section of Shreveport, Louisiana, united for a revival with **EVANGELIST EDDIE MARTIN** of Lancaster, Pennsylvania. A large tent seating 3,000 was erected at the Fair Grounds, with an additional 1200 chairs on the outside of the tent. (See picture).

The evangelist reports 2800 in attendance opening night, with an estimated 4,500 the closing night. All cooperating churches dismissed regular Sunday night services in favor of the tent meeting. Some 3,500 youths were reached in the high school and junior high. Over 128 people came forward to trust the Lord during the meeting. Many more came for assurance of salvation. The report says that most of the converts have already joined the churches.

Stanley Jordan, pastor of Queensboro Baptist Church, was chairman for the crusade.

Evangelist Eddie Martin is now leading the Baptist churches of Longview, Texas, in a similar meeting in the 2,000-seat auditorium of the First Baptist Church, Dr. Morris Ford, pastor.

EVANGELIST AND MRS. MICHAEL A. GUIDO held meetings at the Christian Fellowship Church, Hammond, Indiana, September 25-October 9. Rev. Sam McDill is the pastor. The report of the personal work committee showed 148 coming for salvation, with 169 decisions in all. The chairman of personal workers, Harold C. Lien, writes, "We are still rejoicing over the victories won. I can truthfully say that in all the years that I have been here in this church, we have never had a series of meetings which brought the results that this one did."

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EVANGELIST ROBERT L. SUMNER is highly recommended by pastor of Emmanuel Baptist Church, Toledo, Ohio, Rev. R. L. Matthews, for whom the evangelist held a two-week meeting recently. He reports that the meeting was attended better than the normal campaign; that there was a deep sense of conviction, evidenced in 6 conversions, 18 rededications, with other vows made for family altar, tithing, etc. Total who will be joining the church who came forward in the meeting for conversion, baptism, public profession of faith and by letter is 27. The pastor states: "Without any qualification or mental reservation, I commend him heartily to my brethren in the Lord who seek heartwarming, strong preaching—evangelism."

In reporting on an 8-day revival in Liberty Baptist Church, Ponca City, Oklahoma, October 23-30, **EVANGELIST HUGH PYLE** states there were decisions at every service: 50 or more souls saved, 38 rededications of life, 5 additions to the church by letter, and backsliders were reclaimed. Many families pledged to begin family altars. A real spirit of revival prevailed. The pastor is Rev. G. L. Williams.

God is blessing the evangelistic work of our beloved brother, and we rejoice at every good word of his work. Brother Pyle's address is 1721 S. Gordon Street, S. W., Atlanta 10, Georgia.

EVANGELIST JIMMY O'QUINN (P. O. Box 1757, Texarkana, Texas) led First Baptist Church, Loving, New Mexico, in a fine revival recently. There were 21 additions to the church, with all 21 coming for baptism. There were 45 rededications, and one surrendered for special service. "Some of the hardest sinners in our town were saved in this revival," writes Pastor Charles D. Logue. He recommends this evangelist highly, and his church hopes to have O'Quinn back in 1956.

EVANGELIST CHAS. "BARNEY" CUNNINGHAM, P. O. Box 1811, Chattanooga, conducted a September revival crusade in Waco, Texas, at the Hillcrest Baptist Church, Rev. Alf Skognes, pastor. On the final Sunday morning it was necessary to hold two morning services to accommodate the audiences. Also while in Waco, Evangelist Cunningham spoke at the chapel service of Baylor University to 2500 students and faculty members.

October was spent in meetings at the Gladstone Baptist Church, St. Paul, Minnesota, Rev. Paul Williams, pastor, and at the Bible Baptist Church, Des Moines, Iowa, Rev. Emory Sample, pastor. An all-time high was set in Sunday School at the St. Paul church on the closing Sunday. Evangelist Cunningham also spoke at the Northwestern Schools chapel service and to the St. Paul Chris-

The Official Genealogy of Jesus

By Evangelist John R. Rice

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. Matt. 1:2-16.

The Official Genealogy of Jesus

This is the ancestry of Joseph, the husband of Mary, not literally the ancestry of Christ. This is the official record of Christ through His foster father, Joseph. The literal genealogy of Christ through His mother, Mary, is given in Luke 3:23-38. A prayerful notice will prove that they are not the same. The father of Joseph

here (vs. 16) is Jacob. Joseph was evidently son-in-law of Heli, the father of Mary (Luke 3:23). Notice the words printed in italics which were not in the original manuscripts but inserted by the translators to make sense, and rightly so. The two genealogies are not the same. The Scofield Reference Bible properly says:

In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1. 16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke "the son of Heli"? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendant of David. That he should in that case be called "son of Heli" ("son" is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. I Sam. 24. 16). The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was "son of Heli" because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David.

Notice that the official genealogy here in Matthew runs back through the line of reigning kings from Jechonias (vs. 12), otherwise called Jehoiachin, or Coniah, back to Solomon and David (vss. 6, 7), but the literal genealogy of Mary goes back outside the reigning line to Nathan, the brother of Solomon, another son of David. Study this very carefully. The difference in these two genealogies explains Jeremiah 22:28-30:

"Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Coniah, another name for Jehoiachin or Jechonias, was, with his brother, Zedekiah, the last of the reigning line of kings on David's throne. That is, his son did not sit upon the throne of David. And God said that he was to be written down as childless since no descendant of his WOULD EVER

Evangelist Douglas Winn

makes the following generous offer. Those who buy his two cloth-bound books of sermons, **Elijah's God and Faith of Our Fathers**, at \$3.00 for the two of them, will be given a free one-year subscription to **THE SWORD OF THE LORD**. You may address your order to Evangelist Douglas Winn, 1224 West Market, Greensboro, North Carolina.

reign on David's throne. This man, Coniah, or Jechonias, is in the genealogy of Joseph (Matt. 1:12). So while it is the official genealogy of Jesus, it is not His literal genealogy, *could not be!* No person descended from Jechonias could ever reign on David's throne. Joseph was descended from Coniah, so could not be the father of Jesus, if Jesus is to reign on David's throne as promised. This shows how both Old and New Testaments teach that Jesus was born of a virgin, without a human father, and that Joseph could not have been the real father of Jesus.

From Abraham to David are included in both genealogies. Both Mary and Joseph were descended from David. And Jesus was both officially and literally of the seed of David and of Abraham; officially through His foster father, Joseph, and literally through His real mother, Mary.

Do not fail to prayerfully meditate on this wonderful genealogy in Matthew 1:2-16. Notice the following points of blessing—(1) Gentiles are included in the ancestry of Christ: Rahab of Jericho (Rahab, vs. 5), Ruth the Moabitess (vs. 5), and the wives of others of these men. (2) Certain women are called by name: Tamar (Thamar, vs. 3), Rahab, Ruth, Bath-sheba, "her that had been the wife of Urias" (vs. 6). (3) Of these women three were harlots or adulteresses: Tamar (Gen. 38), Rahab (Josh. 6), and Bath-sheba (II Sam. 11). (4) In the genealogy are kings and paupers, saints and the vilest sinners; for instance, study the life of wicked Manasseh (Manasses, II Kings 21:1-18 and II Chron. 33:1-20). The lesson from these things is that Christ is the Saviour of Gentiles as well as of Jews, the Saviour of harlots and idolaters, as well of as moral people, the Saviour of poor as well as of rich. "For he hath made him to be sin for us, who knew no sin; that we might be made righteousness of God in him" (II Cor. 5:21).

"... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

(The above is taken from Dr. Rice's commentary on the Gospel according to Matthew, **THE KING OF THE JEWS**. Note how much information, how simply and scripturally even the genealogies may be explained and taught. This is a sample of the work in this big commentary. 504 pages. Price: \$3.95. Buy at your local bookstore or add 20c for postage and handling and order from The Sword of the Lord Publishers, Wheaton, Illinois.)

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Miller Road Church voted unanimously to invite them back.

EVANGELIST JIMMY O'QUINN, P. O. Box 1757, Texarkana, Texas, led Bellaire Baptist Church, San Antonio, Texas, in a fine revival recently. Pastor Jack Rotan reports 66 converts for baptism, 26 by letter, 40 baptized, and other dedications. On the last Sunday of the 10-day meeting, 522 were in Sunday School, and 228 in Training Union. Every available seat in the enlarged auditorium (850) was filled on the last Sunday.

Recently Dr. Walt Holcomb, while on business in Nashville, preached on "One-Night Revival" at the City Road Chapel, Rev. D. R. Sargent, pastor. Dr. Holcomb is now at Sebring, Florida, his winter address. He will visit conferences and conventions in November, and December, and later hold some one-day, week-end missions.

tian Business Men's noon meeting. Several of his messages were broadcast over KTIS, Minneapolis, Northwestern's radio station.

During these three revival crusades, a total of 40 persons united with the churches, ten of whom being definite first-time professions of faith. November will be spent in revival meetings in Baptist churches in DuBois, Pa., and Waycross, Ga. Please pray for our brother.

EVANGELIST FREDDIE GAGE and singer Jimmy Snellen have just closed a week-end meeting lasting only five days, at Miller Road Baptist Church, Garland, Texas. Rev. Jack Hyles, the pastor, writes: "Though the blessings of the meeting cannot be put in statistics, there were 39 additions to the church, 21 of these for baptism. We had 1,044 in Sunday School and 550 in Training Union." He recommends this team to any church wanting a real, old-fashioned revival.

Your Prayers and More

By the Editor

It is a matter of great joy to this editor that hundreds of people write and say that they pray for him daily. We ask you now to please pray most earnestly for the present subscription campaign which closes December 15. We need a great flood of subscriptions for many reasons. First, we are anxious to reach and bless thousands of others. Second, we want to close 1955 in good financial condition, with money to pay necessary obligations of the Sword of the Lord Foundation. Third, we want the book, *I Love Christmas*, to go into thousands of homes to help make Christmas a really Christ-honoring holiday and holy day.

I know that tremendous blessings can come.

We are making this a matter of most earnest heart-searching prayer.

Sub Offer Closes . . .

(Continued from page 1)

scriptions at \$2.50 per year, when you can get them now for three yearly subscriptions for \$5.00, and still get the big premium book free!

But more important far, you'll be ashamed and sad if you miss the opportunity to honor Jesus Christ at Christmas. If all you are giving is secular and unspiritual, just as a lost sinner might give, and if you do not do anything to honor Jesus or bless the souls of people you love at Christmas, you have sinned. And so I beg you to hurry and take advantage of this offer. Send your subscriptions as Christmas gifts. If you rush them to us at once we will undertake to see that the Christmas issue of *THE SWORD OF THE LORD* comes to them, along with the lovely card announcing your gift. And even if we get the subscription right after December the 15th, (mailed on or before that date), we will get them the card reminding them that they are to receive this splendid present as a token of your regard at Christmastime. You'll do wrong if you miss this opportunity and you'll feel sad. Don't neglect it. Honor Christ at Christmas by sending gift subscriptions to *THE SWORD OF THE LORD* and by giving the book, *I Love Christmas*, to others.

The Books Are Limited! First Come, First Served

We printed only about 8,500 copies of this new book, *I Love Christmas*. That is a big printing. We had hoped to print 10,000 copies but did not have enough paper on hand. That means that when about 25,500 subscriptions are sent in with one book to every three subscriptions, our supply of the book, *I Love Christmas*, will be entirely gone. All we can promise is that first come will be first served. We do not know whether there will be enough books for the

demand or not. On all this we have to go by faith. The only way you can be sure of getting the copies of the book, *I Love Christmas*, you want for Christmas presents for your friends is to send in your subscriptions at once. Then this charming and colorful heart-warming volume of messages on Christmas will be sent, one copy for every three subscriptions you send at \$5.00 for three annual subscriptions in the United States and to our armed services, and \$6.50 for three yearly subscriptions in Canada and foreign countries.

I thought we would need more books to take care of 4,500 additional subscriptions. We simply did not have the paper and so the original order was cut down to about 8,500 copies. If we run out of the book, *I Love Christmas*, at the last, we will substitute some beautiful and appropriate book, but I want you to have this book, *I Love Christmas*, for yourself and I want you to give copies to all your friends who like to read, lost people who might be touched by the Christmas message, Christians who would be comforted in this happy Christmastime. So hurry, please. Get in your subscriptions at once.

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AND HURRY, HURRY, HURRY!

er as well as sacrificial giving. Will you, too, pray that God will help Christian people to do right in sending subscriptions, that we will have thousands of new readers, that lost people will be saved, and Christians blessed through this means?

But to pray and not to act would be hypocritical. I remember how I felt when once in Seattle, Washington, a group told me they would pray for our great city-wide revival effort, but that they would not attend. They were so busy. I felt then, and I feel now, that that kind of praying does very little, if any, good. I want people to pray for me who mean it. And I want people to act like they pray. If you will send subscriptions, then I believe God will hear your prayers for the subscription campaign and put it in the hearts of others to do the same. But a prayer that is a mere formality when you don't mean it, when your heart is not in it, will not please God, I am sure.

There are thousands of readers who give regularly and liberally to

denominational programs and to the local church. Well and good. We feel Christians ought to support their pastors and the work of Bible-believing, soul-winning churches. We feel that honest, effective, and sound mission causes ought to be supported by God's people. But we doubt the sincerity of one's Christian love who gives to support a denominational program as a matter of denominational pride and has neither heart nor means to send the Gospel to others to stir revival fires or to send *THE SWORD OF THE LORD* to those who need it and will be tremendously blessed by it.

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How to Catch Men

(Continued from page 1)

not following Christ. If you are not following Christ, you sin.

In Matthew 28:18-20 the Lord Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." In Mark 16:15 the Lord Jesus said, "Go ye into all the world, and preach the gospel to every creature." If you are not preaching the Gospel you are disobedient, and you sin. "Oh," but you say, "I can't preach." You can. Look at the word "preach." Remove the letter p, and you have reach. Remove the letter r, and you have each. To preach, is to reach each of your family and friends for Christ. Are you doing it?

In Ezekiel 3:17-19 it is written, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou shalt deliver thy soul." If you give no warning to the wicked, to save his soul, you sin. You are guilty of soul-slaughter, and the blood of that soul is on your hand.

Many of your family and friends have died. Some of them now damned and doomed. You walked and talked with them. You ate and drank with them. You laughed and wept with them. You played and worked with them. But you did not win or warn them. They are now, at this very moment, suffering unutterable and unending pain—tortured by the flame that is never quenched and tormented by the worm that never dies, because you did not save them. It is your fault. You are to blame. Their blood is on your hand. You have sinned.

How great is the need to fall down at Jesus' knees, as did Peter and confess, "I am a sinful man, O Lord." (Luke 5:8). It is written in I John 1:9 "If we confess our sins, he is faithful and just to forgive us from all unrighteousness." God will forgive us for the past, but we must do better for the present and the future. I do not want to live in sin by failing to save souls for whom He died, do you? I want to be numbered among the soul winners of whom it is written,

*They watch for souls for which the Lord
Did heavenly bliss forego;
For souls that must forever live
In rapture or in woe.*

We can do nothing for the souls that are now suffering in Hell. But we can do something to keep others from going there. Some are now walking on the slippery places of sin. They are deceived by the Devil, tied by their transgressions and are headed for Hell. Others are now tottering on the brink of the grave with but a step between them and eternity. Hell is opening its mouth to receive them. Soon they will sink lower and lower into the boiling, bottomless pit, weeping and wailing as they descend, to be punished with everlasting destruction from the presence of the Lord! Oh, do something desperate now to save them—now while they may yet receive pardon and peace, hope and Heaven, Jesus and joy!

To catch men you must be clean. In Luke 5:2 it is written, "the fishermen . . . were washing their nets." You and I are pockets in the great gospel net. My life must be clean. Your life must be clean. Look into your life, your net. Is there any dirt of doubt? Is there any rubbish of rebellion? Is there any undergrowth of unChristlike-ness? Is there any slime of selfishness? Are there any weeds of worldliness? If so, you can't catch men. You can't save souls.

At a gospel meeting, during an invitation, a worldly church member asked an unsaved man to become a Christian. With looks as lawsuits, with tones as thunderbolts, he said angrily, "You are the last person in the world that should ask me to become a Christian. You are the one who came to my home and persuaded my wife and me to play our first game of cards. Nor were you satisfied until we would play for something more than fun, just to add zest to the game. We kept on until the gambling spirit so possessed me that on the trains I would induce fellow-passengers to play, and would fleece them out of their money, and then get off at the next station. Until you, yourself, get right with God you are the last one on earth to ask me to become a Christian." Silently and shamefully she walked away. Presently a little old lady came up to him. She was his washer-woman, and her life was as clean as the newly washed clothes. Weeping she asked him to become a Christian, and he received the Lord Jesus Christ as his Saviour. Later, that man, Charles Kittridge, with four other men, founded the Gideons. He was saved because of a clean life. Is your life clean?

*Once in my boyhood days long dead,
I watched a supper table being spread
By busy hands, and eagerly I said,
Wishing to help, "Please may I bring the bread?"
Gently, reprovingly, a kind voice said,
"Are your hands clean?"
Abashed I hung my head.*

*Of when I see the multitudes unfed
And waiting, hungering for the Living Bread,
My heart and hands are eager to be sped
To bring the Manna that they might be fed,
But one Voice says, even as a voice once said,
"Are your hands clean?"
I only bow my head.*

2. The Plan: Launch Out, Do It Now

In Luke 5:4 it is written, "Launch out into the deep, and let down your nets for a draught." It is not enough just to teach a class, or to be an officer, or to be a leader, or to be a worker, or to be a member. You must launch out. If you do not launch out into the deep to save souls you are not worthy to be a teacher, or an officer, or a leader, or a worker, or even a church member.

Firemen do not sit down in their fire stations and wait for the fires to be brought to them to be put out. Nurses do not sit down in their homes and wait for the patients to be brought to them to be cared for. Hunters do not sit down in their homes and wait for the game to come to them to be caught. Neither do fishermen sit in their homes and wait for the fish to come to them. Can you imagine a lifeguard sitting in his perch, and shouting to the one who is perishing, "Say, you that are perishing! Come to my life saving station and I'll save you!" Oh, no! He goes out. Can you do less?

You sing, "Rescue the perishing," but do you? You sing, "Throw out the lifeline," but do you? Do you honestly and wholeheartedly launch out into the deep to rescue the perishing and to throw out the lifeline? Can it be that you lie to the Lord in song?

It may be that some of you are like Henry, the old Negro in Georgia that Irvin S. Cobb told about. He was sitting in a comfortable chair on his back porch fishing in a puddle of water. Cobb asked, "Henry, what are you doing?"

"Fishin', suh."

"Don't you know there are no fish there?"

"Yes, suh, but dis place is so handy. It is so handy to go to your church and sit in your pew and fish for souls, but you know there are no fish there."

The Lord Jesus Christ did not tell the men to sit on the shore

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and wait for the fish to jump into their nets. Neither did He tell you to sit in your pews and wait for the unsaved to jump into your gospel nets. He commanded, "Launch out into the deep." Are you asking, "Where is the deep?" The deep is wherever there are lost souls. The deep may be at work, at school, at play, and at home.

On the day of my mother's funeral, as I stood by the casket, I heard a newsboy say to his pal, "One day I came to collect for the newspaper, and Mrs. Guido asked me, 'Have you heard the good news?' I said, 'No, tell me about it.' And she told me how Christ

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died for my sins. Right there on the front porch I got saved."

The other boy sobbed as he said, "One morning I came to play with her son, Larry. Mrs. Guido was scrubbing the kitchen floor. I said to her, 'My, but you are making it so clean.' Then she asked me, 'Has Jesus made your heart clean?' I said, 'No, but I wish He would. It is so dirty.' And she asked me to kneel down, and over there in the kitchen I knelt alongside Mrs. Guido and the scrub-bucket and Jesus washed my sins away."

A little girl wept as she said, "Good-bye, Mrs. Guido, you led me

(Continued on page 6)

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How to Catch Men

(Continued from page 5)

to Jesus in the back yard, and I'll meet you in Heaven." There may be somebody at your door, in your home, at your store, on your job, in your school who is lost. By all means save that soul now.

3. The Performance; With All Your Heart

In Luke 5:5 it is written, "Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." Can it be that you, too, have toiled all the night and have taken nothing? "But," you say, "I have attracted sinners to our services." You may have, yet if you have not attached them to your Saviour you have taken nothing, you have failed. "But," you say, "I have been instrumental in leading people into the building." You may have, yet if you have not been instrumental in leading people in being born again you have taken nothing, you have failed. "But," you say, "I have solicited savings for our church." You may have, yet if you have not saved souls for your Christ you have taken nothing, you have failed. If you, as a church member or church officer, if you as a choir member or Christian worker have not led souls to the Saviour, you have failed. Just as pain is a danger signal warning of some evil at work in the body,

so failure is a danger signal warning of some evil at work in the soul. If you have not turned from the world, it may be the evil of an unseparated life. If you have not turned to the Lord's mastery, it may be the evil of an unsundered life.

Peter said, "Master." That word carries the thought of captain or commander. I believe when Peter said, "Master," he meant, "Lord Jesus, I submit myself to Thy mastery. I yield not only my boats, but my business and my body unto Thee." Then he continued, "At thy word I will let down the net." When you offer all to the Lord, you will be obedient to the Lord. You cannot separate surrender from service nor from soul winning.

Many years ago a young man got a glimpse of souls that were perishing. He hurried home and said to his wife, "Darling, I have given myself, and I have given you and the children to the service of sick souls." Together they knelt and surrendered themselves to the Lord. Later he was asked, "What is the secret of your success?" That man, General William Booth, said,

"God has had all there was of me to have. There have been men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do, I made up my mind that God would

have all there was of William Booth. And if there is anything of power in the Salvation Army today, it is because God has had all the adoration of my heart, all the power of my will, and all the influence of my life."

Do as he did, Christian. Just now let go and let God have all there is of you, and then launch out into the deep and let down your net!

The Payment; God's Way Brings Results

In Luke 5:6 and 7 it is written, "When they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both ships, so that they began to sink." Bless God! when you make the preparation, and perform God's plan, you will receive God's payment. The Bible informs us that in keeping God's Word "there is great reward" (Ps. 19:11). It is written in Psalm 126:6 "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Lord Jesus Himself said, "Follow me, and I will make you fishers of men" (Matt. 4:19).

In an evangelistic crusade which we conducted some time ago 150 names of unsaved, unchurched and backsliders were handed out to the Christians. These Christians made the proper preparation, they performed God's plan, and God rewarded them with 148 conversions

Hedley Vicars' Text

(Continued from page 1)

cleanseth us from all sin," became the sheet-anchor of his soul, adding, "Thus was I born again of the Word of God which liveth and abideth for ever!"

and with scores of rededications and restorations.

"But," you may ask, "will it work every day in the church as it does in a special evangelistic crusade?" It will. Spurgeon, the prince of preachers, and his people performed God's plan with payment. Once a year, and every year, the pastor and people of the Metropolitan Tabernacle rededicated themselves to God to live clean lives, and to launch out into the deep and let down their nets for a draught. Daily in their houses and in the house of God, in the schools and in the shops, in the fields and in the factories, in the stores and on the streets, with much prayer and pleading they bore the precious seed. Did it pay? During Spurgeon's ministry 14,460 professed conversion, and 20,000 joined the church.

My friend, you will make the proper preparation, won't you? Will you not confess your sins and be cleansed? You have heard His command, "Launch out into the deep, and let down your nets for a draught!" Will you not say, "Lord, here am I, I will follow Thee, I will let down the nets."

—THE END—

II

Away back in the infancy of the world I hear one of the earliest of the Patriarchs uttering a great and bitter cry. 'I have sinned!' he cries; 'what shall I do?' And, as I turn over the leaves of my Bible, I find that question echoed again and again, generation after generation and age after age. Yet never once does it receive the slightest hint or suggestion of an answer. And, depend upon it, if the Son of Man had never come into the world, it would have echoed round the globe—still unanswered and unanswerable—until this day. 'O Plato, Plato!' cried Socrates, 'it may be that the gods can forgive sin, but, alas, I do not see how!' Nor anybody else. Job's question fell back upon his face; the universe could give him no reply. It is very striking. And so here at the beginning of my Bible, I hear the first man's question; and, here at the end of my Bible, I hear the last man's answer!

'What shall I do? What shall I do?'

'I have sinned; what shall I do?'

'The blood of Jesus Christ, his Son, cleanseth us from all sin!'

III

These two men—Job and John—present us, first with a *comparison*, and then with a *contrast*. It is interesting to examine side by side their views of the sin that represented so terrific a problem.

Job thought of it as a *contaminating* thing. He felt that his soul was soiled. 'What shall I do?' he cried, 'what shall I do? If I bathe myself in snow water and wash my hands never so clean, yet shalt Thou plunge me in the ditch and mine own clothes shall abhor me!' Every day of his life he thought he heard, morning and noon and night, the awful Voice of the Most High. 'Though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.' He felt as Macbeth felt when advised to cleanse the stain from his guilty hands.

Will all great Neptune's ocean wash this blood Clean from my hand! No, this my hand will rather The multitudinous seas incarnadine, Making the green one red!

Job was like the old lama, in Rudyard Kipling's *Kim*, who, year after year, wandered through cities and rice-fields, over the hills and across the plains, always searching in vain, for the River, the River of the Arrow, the river that could cleanse from sin!

John, on the other hand, thought of sin as a *condemning* thing. The great word 'condemnation' occurs on almost every page of his writings. He feels that every man's sin carries its own conviction. It is like finger-print evidence; it speaks for itself; it needs no long procession of corroborating witnesses. There it is! It tells its own terrible tale, and there is no gainsaying it.

IV

And yet, looked at in another way, the thoughts of these two men stand in sharp and striking contrast, the one with the other. 'I have sinned,' cried Job; 'what shall I do? What shall I do?'

But there is no reply. In the course of the stupendous drama that bears his name, Job scours sea and land, earth and sky, for some answer to the wild questionings of his soul. He climbs the summits of the loftiest mountains and treads the labyrinth of the deepest mine; he calls to the heights of the heavens and to the depths of the sea. But there is no answering voice, and he is left to nurse his dumb and piteous despair. Every attempt that he makes to rid his soul of its defilement is like the effort of a man who, in trying to remove the stain from his window, rubs on the wrong side of the glass.

But, in contrast with all this, John saw the Cross! How could he ever forget it? Had he not stood beside it, gazed into the thorn-crowned face, and received from those quivering lips their last sacred bequest—the charge of

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the Saviour's mother? And, all through the eventful years that followed, John never tired of presenting the Cross as the only answer to the Patriarch's question. He may not have perfectly understood it—no man ever yet comprehended all its heights and sounded all its depths! But it is easier to accept it than to reject it. For, if I reject it, I am confronted by an enigma even more unanswerable

than Job's.

*Oh, why was He there as the Bearer of sin
If on Jesus my guilt was not laid?
Oh, why from His side flowed the sin-cleansing stream,
If His dying my debt has not paid?*

If, that is to say, the Cross is not the divine answer to the mystery of all the ages, then who shall attempt to solve the dark, inscrutable, impenetrable mystery of the Cross?

V

But it is! Experience proves it! In the course of his dazzling Apocalypse, John tells us that he saw a war being waged in Heaven; and the hosts of righteousness overcame their powerful and sinister foes by the virtue of the blood of the Lamb. I do not know what he means—never expect to know in this world. But I know that, in this life, something very like it happens every day.

Martin Luther says that, in one of his periods of depression at Wartburg, it seemed to him that he saw a hideous and malignant form inscribing the record of his own transgressions round the walls of his room. There seemed to be no end to the list—sins of thought, sins of word, sins of deed, sins of omission, sins of commission, secret sins, open sins—the pitiless scribe wrote on and on interminably. Whilst the accuser was thus occupied, Luther bowed his head and prayed. When he looked up again, the writer had paused, and, turning, faced him.

"Thou hast forgotten just one thing!" said Luther.

"And that—?" asked his tormentor.

"Take thy pen once more and write across it all: 'The blood of Jesus Christ, his Son, cleanseth us from all sin!'" And, at the utterance of those words, the spirit vanished and the walls were clean!

In his *Grace Abounding*, Bunyan tells us of a period in his life during which his soul seemed to be held in fetters of brass; and, every step he took, he took to the sound of the clanking of chains. 'But about ten or eleven o' clock on a certain day,' he says, 'as I was walking under a hedge (full of sorrow and guilt, God knows), suddenly this sentence rushed in upon me, "The blood of Jesus Christ, his Son, cleanseth us from all sin." At this I made a stand in my spirit and began to conceive peace in my soul, and me thought I saw as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin and the blood of Christ thus represented to me: that my sin, when compared to the blood of Christ, was no more to it than this little clod or stone is to the vast and wide field that here I see. This gave me good encouragements.'

Neither Martin Luther nor John Bunyan would object to my setting them in the company of Donald Menzies. For, like them, Donald was at war with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. In the lonely anguish of that grim struggle it seemed as though, at the last, the gates of Hell must have prevailed against them.

"Then," he says, "I heard a voice, oh, yes, as plain as you are hearing me: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' It was like a gleam from the Mercy-seat, but I waited to see whether Satan had any answer and my heart was standing still. But there was no word from him, not one word. Then I leaped to my feet and cried, 'Get thee behind me, Satan!' And I looked round, and there was no one to be seen but Janet in her chair with the tears on her cheeks, and she was saying, 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ!'"

"When I uttered those words," says Luther, 'the evil spirit vanished and the walls were clean!'

"When I made a stand upon those words," says Bunyan, 'the tempter did steal away from me and I entered into peace!'

"When I heard those words," says Donald Menzies, 'I waited to see if Satan had any answer, but there was no word from him, not one word!'

This, surely, is what the seer

means when he says that he saw all the hosts of evil routed and scattered by the virtue of the blood of the Lamb.

VI

Down at the library yesterday afternoon I spent an hour in glancing through the various volumes of Southey's *Commonplace Book*. And, among a vast assortment of musty notes that are now of interest to nobody, I came upon this: 'I have been reading of a man on the Malabar coast who had inquired of many devotees and priests as to how he might make atonement for his sins. At last he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes he was to place his naked feet and then walk a distance of five hundred miles. He undertook the journey, but loss of blood and exhaustion of body compelled him to rest one day under the shade of a spreading tree. As he lay there, a missionary approached and began to preach the Gospel. He announced as his theme the words: "The blood of Jesus Christ, his Son, cleanseth us from all sin." Whilst the evangelist still preached, the man sprang up, tore off his sandals, and cried aloud: "That is

what I want! That is what I want!" And he became a living witness to the fact that the redeeming blood of Christ does cleanse from human guilt!

"That is what I want!" cried Southey's pilgrim on the coast of Malabar.

"That is what I want!" cried Luther in the Wartburg.

"That is what I want!" cried Bunyan at Bedford.

"That is what I want!" cried Donald Menzies at Drumtochty.

"That is what I want!" exclaimed young Hedley Vicars, as his startled eyes fell upon the tremendous words that seemed to leap from the Bible on the table. 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' 'That is what I want! That is what I want!'

Hedley Vicars appropriated the priceless gift held out to him, and his whole life was transfigured in consequence. His life—and his death! For, on that fatal night before Sebastopol, it was with Hedley Vicars as it was with the soldier with whom the poet has familiarized us. Everybody knows the story. Two men of God moved in the darkness across the field on which, that day, a battle had been fought.

And now they stand

Beside a manly form, outstretched alone.

His helmet from his head had fallen. His hand still firmly grasped his keen but broken sword.

His face was white and cold, and, thinking he was gone,

They were just passing on, for time was precious,

When a faint sigh caught their attentive ears.

Life was still there, so bending down,

They whispered in his ears most earnestly,

Yet with that hush and gentleness with which

We ever speak to a departing soul—

'Brother! the blood of Jesus Christ, God's Son,

Cleanseth from every sin.'

The pale lips moved,

And gently whispered 'hush!' and then they closed,

And life again seemed gone.

But yet once more

They whispered those thrice blessed words, in hope

To point the parting soul to Christ and Heaven—

'Brother! The precious blood of Jesus Christ

(Continued on page 9)

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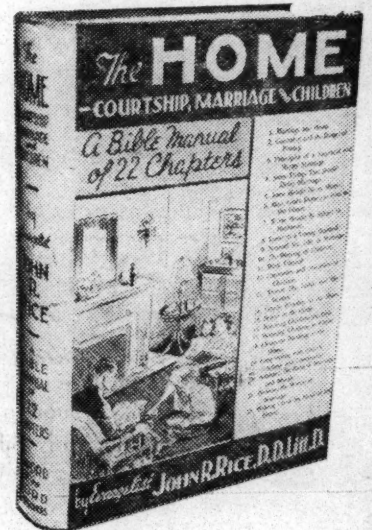
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The Eternal Security . . .

(Continued from page 1)

we mean? We mean that once a poor sinner has been regenerated by the Word and the Spirit of God, once he has received a new life and a new nature, has been made partaker of the divine nature, once he has been justified from every charge before the throne of God, it is absolutely impossible that that man should ever again be a lost soul. Having said that, let me say what we do not mean when we speak of the eternal security of the believer.

We do not mean that it necessarily follows that if one professes to be saved, if he comes out to the front in a meeting, shakes the preacher's hand, and says he accepts the Lord Jesus Christ as his Saviour, that that person is eternally safe. It does not mean that if one joins a church or makes a profession of faith, is baptized, becomes a communicant, takes an interest in Christian work, that that person is forever secure. It does not mean that because one manifests certain gifts and exercises these gifts in Christian testimony, that that person is necessarily eternally secure.

Our Lord Jesus Christ said to the people of His day, as recorded in Matthew 7:21-23:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Such people then may have been very active in what is called Christian work—they have preached, they have cast out demons, that is, their influence has been such that men and women have found deliverance from satanic power through their ministrations in the name of Jesus, they have professed with their lips, they have accomplished many wonderful works, but they are found in that day among the lost, and when they plead their great activity and their earnestness in Christian testimony, the Lord says to them, "I never knew you." Notice, He does not say to them, "I used to know you, but you have forfeited My favor and I do not know you any longer." He says, "I never knew you."

The Sheep of Christ

You remember how He speaks of His own in John 10: 27-30:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Of His own He says, "I know them." Of these others, in spite of all their activity, in spite of all their accomplishments, He says in the day of judgment, "I never knew you." That is a very solemn thing. That answers a question that is frequently put to us. I do not know how many times I have had individuals come to me with a hypothetical case like this: "Suppose a man who joined the church, who professed to be saved, who for a number of years was a very active Christian worker, perhaps a Sunday School teacher, perhaps an elder or a deacon in the church, maybe a minister; but after some years of apparent consistent Christian living and helpfulness in testimony he turns his back on it all, returns to the world, and utterly repudiates Christianity and now denies in toto the gospel he once professed. How does that square with your doctrine of the eternal security of the believer?"

That does not touch the matter

at all. The Apostle John tells us how we are to understand a case like that. He says in the second chapter and the nineteenth verse of his first Epistle, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us," or literally, "that they were not altogether of us." That is, it is possible to do all the things that I have spoken of and yet never be regenerated. It is quite possible to join a church, to make a Christian profession; it is quite possible to observe the Christian ordinances, to teach and to preach, and yet never be born again. If one teaches and preaches the truth, it will produce good results, and will do men good whether the teacher or the preacher be real or not, for it is the truth that God uses. Of course He can use the truth to better advantage when it is proclaimed by a holy man living to the glory of God than when it is proclaimed by a hypocrite. Nevertheless, God uses His truth regardless of who may proclaim it, and that explains how people may do mighty works in the name of Christ and yet never be born again.

Christ's One Offering

When we say that the believer in the Lord Jesus is eternally secure (Continued on page 10)

Hedley Vicars' Text

(Continued from page 7)

Can cleanse from every sin."

Again the pale lips moved, All else was still and motionless, for Death Already had his fatal work half done; But gathering up his quickly failing strength, The dying soldier—dying victor—said: 'Hush! for the angels call the muster roll! I wait to hear my name!'

They spoke no more. What need to speak again? for now full well They knew on whom his dying hopes were fixed, And what his prospects were. So, hushed and still, They, kneeling, watched.

And presently a smile, As of most thrilling and intense delight, Played for a moment on the soldier's face, And with his one last breath he whispered 'Here!'

'I have sinned! What shall I do?' cried this despairing soul at the beginning of my Bible.

'The blood of Jesus Christ, his Son, cleanseth us from all sin!' answers the man who leaned upon the Saviour's breast and gazed full into the thorn-crowned face of the Crucified.

'That is what I want!' exclaims the man at Malabar, speaking, not for himself alone, but for each

and all of us.

'Those words are more golden than gold!' says Miss Havergal, as she orders them to be inscribed upon her tomb.

'They are like a gleam from the Mercy-seat!' cries Donald Menzies.

'They are the sheet-anchor of my soul!' Hedley Vicars tells his sweetheart. And he is a very wise man who, in the straits of his experiences, stakes his faith upon that which such witnesses have tested and have found sublimely true.

(From the book, A HANDFUL OF STARS, published by Judson Press, who publishes other books of Boreham's sermons and his autobiography. This sermon used by permission of the publisher.)

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The Eternal Security . . .

(Continued from page 9)

cure, we base it upon a number of lines of scriptural testimony. In the first place, we rest it upon the perfection of Christ's one offering upon the cross. Personally, I never can understand how thoughtful people, taught by the Holy Spirit of God, can carefully read the Epistle to the Hebrews and not see that throughout that Epistle the writer is contrasting the many sacrifices offered under law with the one sacrifice of our Lord Jesus Christ. That to which he particularly calls attention is this: under law every time an Israelite sinned, he needed a new sin offering, and every year the nation had to celebrate the great day of atonement when a new offering was presented to God for

the people. Why? Because those sacrifices could never take away sin, they simply covered sin for the time being.

But we are told in the tenth chapter of Hebrews that when the Lord Jesus Christ came into the world and offered Himself without spot to God, the effect of His sacrifice was eternal. Verse 14 makes this clear: "For by one offering He hath perfected for ever them that are sanctified." Perfected for how long? "Oh," says somebody, "as long as they are faithful." No, that is not what it says. "He hath perfected for ever." Why? Because the sacrifice is all-efficacious.

I am sure my brethren who deny the doctrine of the eternal security of the believer do not realize that in so doing they are putting a slight upon the finished work of Christ, they are reducing the sacrifice of Christ practically to the level of the offerings of bulls and goats in the Old Testament dispensation. I am sure they do not mean to do that, for they love their Lord just as truly as I trust, I love Him, and they do not want to dishonor Him. But they are afraid that this doctrine will lead people to be careless about their lives, and therefore they stress the possibility of a man's losing his salvation after he has once been justified by faith. But they do not pursue that to its logical conclusion, they do not see that it is a practical denial of the finished work of our Lord Jesus Christ. We are saved eternally because the sacrifice of Christ abides.

When I came to the Lord Jesus Christ and put my trust in Him, not only were all my sins up to the day of my conversion

forgiven, but all my sins were put away for eternity. When a young Christian, I was taught something like this: I thought when I was converted that all my sins, from the time of dawning accountability up to that night when I put my trust in the Lord Jesus, were put away, and now God had given me a new start, and if I could only keep the record clean to the end of my life, I would get to Heaven; but I did not keep it clean, I ceased to be a Christian and I had to get converted all over again. Every time this happened the past was under the blood, but I had to keep the record clean for the future. What a God-dishonoring view of the atonement of Christ that is! If only those of my sins that were committed up to the moment of my conversion were put away by the atoning blood of Jesus, what possible way would there be by which sins I have confessed after that could be dealt with? The only ground on which God could forgive sin is that Jesus settled for all upon the cross, and when I trust Him, all that He has done goes down to my account.

What of Future Sins?

A lady came to me one day and said, "I do not get you there. I can quite understand that Christ died for the sins I committed up to the night of my conversion, but do you mean to tell me that Christ died for my future sins?"

I said, "How many of your sins were in the past when Christ died on the cross?"

She looked puzzled for a moment, and then the light broke in, and she said, "How foolish I have been! Of course they were all future when Jesus died for me. I had not committed any of them."

God saw all your sins, and He laid upon Jesus all your iniquity, and therefore, when you trusted

Him, you were justified freely from all things. Do you say, "Does it make no difference then if a believer sins?" That is another question, and it would take a whole evening to go into that, but here is the point—the moment you trust the Lord Jesus as your Saviour, your responsibility as a sinner's having to do with the God of judgment is ended for eternity, but that same moment your responsibility as a child having to do with a Father in Heaven begins. Now if as a child you should sin against your Father, God will have to deal with you about that, but as a Father and not as a Judge. That is a line of truth that stands by itself, and does not contradict what I am now teaching. It explains some things that bewilder people when this doctrine is brought before them.

The Spirit's Perseverance

In the second place, we base the doctrine of the eternal security of the believer upon the perseverance and omnipotent power of the Holy Spirit of God. Look at the first chapter of the Epistle to the Philippians. Writing to these saints, the apostle says, when he thanks them for their fellowship in the gospel from the first day until now, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Do you see that? Who began the good work in you if you are a believer in the Lord Jesus? The Holy Spirit of God. It was He who convicted you of sin, it was He who led you to put your trust in Christ, it was He who through the Word gave you the witness that you were saved, it is He who has been conforming you to Christ since you first trusted the Lord Jesus. Having thus taken you up in grace, the Holy Spirit has a definite purpose in view. He is going eventually to conform you fully to the image of the Lord Jesus Christ, and He never begins a work that He does not intend to finish. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." If when you were a poor sinner the Holy Spirit had power sufficient to break down your opposition to God and to bring to an end your unbelief and rebellion, do you think for one moment that He does not have power enough to subdue your will as a believer and to carry on to completion the work that He began?

People say, "I see you believe in that old Baptist doctrine of 'Once in grace, always in grace.' " Or another says, "I understand you hold that old Presbyterian idea of 'The final perseverance of the saints.' " I do not know why this should be called either Baptist or Presbyterian, only to the extent that Baptists and Presbyterians agree with the Book, and the Word of God clearly shows that once God takes us up in grace nothing can separate us from the love of Christ, so that evidently the expression, "Once in grace, always in grace," is a perfectly correct one. But, on the other hand, I am not so enthusiastic about the other expression, "The perseverance of the saints." I believe in it, I believe that all saints, all really belonging to God, will persevere to the end, for the Book tells me, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13), and if a man starts out and makes a profession but gives it all up, he will never be saved, because he was never born again to begin with, he was never truly changed by grace divine. On the other hand, the reason he endures to the end is not because of any particular perseverance of his own. What I believe in, and what the Word of God clearly teaches, is the perseverance of the Holy Spirit. When He begins a work, He never gives up until it is completed. That is our confidence.

But still my soul am heavenly bound."

I have had varied experiences, but the wonderful thing is this, the Holy Spirit of God has never given me up; and if at times I have been wayward and wilful and did not immediately bow before God and repent of my waywardness and wilfulness, then I found I had to come under the rod, my Father's rod, and He whipped me into subjection until I came to the place where I was ready to confess my failure and be restored to fellowship with Him. But I was just as truly His child while getting a good whipping as I was when the effects of it had restored me to fellowship. Your child does not cease to be your child when you have him over your knee and are using the slipper on him. It is because he is your child, and because you want him to grow up to be a well-behaved boy, that you do that. And so we believe in the perseverance of the Holy Spirit of God, that having begun the work He will carry it on to completion.

New Creation

In the third place, we base the doctrine of the eternal security of the believer upon the fact of the new creation. In the fifth chapter of Second Corinthians, verse 17, we read: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That verse may be rendered like this, "Therefore if any man be in Christ, this is new creation; old things have passed away, and all things have become new."

What do we mean by new creation? Just this: we were once in the place of death, we were once utterly lost and ruined. How did we get there? Follow me now. It was not by any act of our own. Do you say, "I did not get into the place of spiritual death by any act of my own?" No, you did not. Do you say, "I was not lost because of any act of my own?" No, you were not. But why were you numbered among the lost? Because you were born into the world a member of the old creation of which Adam the first was the head, and every child of Adam's race comes into the world lost and is under sentence of death. And so we read in this same chapter in verse 14, "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead."

The Two Adams

Let me try to make that clear. Here is Adam the first, the head of the old creation, and he was placed on trial in the Garden of Eden. The entire world was represented in him—you were represented in him, I was represented in him. As the Spirit of God says of Levi, "He was yet in the loins of his father, when Melchisedec met him" (Heb. 7:10), so we, every one of us, were represented there in Adam when the old creation was on trial. Adam failed, and God said, "In the day thou eatest thereof, dying thou shalt die." As a result of that failure the old creation fell down in death, and every person that has ever been born in the world since that time was born down there; no one has been born up here, where Adam the first started, except our Lord Jesus Christ, and His birth was a supernatural one. Therefore, as members of the old creation we were all dead, all lost; but now see what happened. Our Lord Jesus Christ came into the world—the written Word here speaks of Him as the living Word—and He stood on this plane of sinlessness. Adam was created sinless but fell; Jesus came, the sinless One, conceived of the Holy Ghost, born of a virgin mother, but He saw men down there in death, and at the cross He went down into death, down to where man was, and came up in grace from death. But He did not come up alone, for God has quickened us together with Christ, so that all who believe in Him are brought up from that place of death; and as at one time we were made partakers of Adam's race so now we are made partakers of a new creation.

What does God do for us now? Does He put us where Adam was before and say, "Now behave

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News Notes

Saloons Now Outnumber Churches in U. S.

Dr. Caradine R. Hooton, executive director of the Methodist Board of Temperance, has asked the nation to consider the implications inherent in the fact that there are "141,733 more saloons, bars, cocktail lounges and liquor stores than the combined total of churches, synagogues and temples."

Moreover, he asserts, "Church building is running a losing race with saloon building."

Dr. Hooton quoted Internal Revenue Service figures showing that as of June 30, 1955, there were 277,466 retail liquor dealers and 164,323 retail beer dealers doing business in a grand total of 441,789 establishments dispensing alcohol. But the latest issue of the *Yearbook of American Churches*, he pointed out, lists the total number of religious establishments at 300,056. He emphasized the fact that more than 5,000 new liquor outlets were opened in the three months ending June 30, while the number of churches increased by only 5,697 over the entire year of 1954.

(WRR-10/26/55)

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Experience and Faith

Forty-three years ago the Spirit of God in grace led me to trust the Lord Jesus Christ. I have had many ups-and-downs since then, as the old folks used to sing in a colored camp meeting I attended:

"I am sometimes up and sometimes down,

yourselves, and you won't die again"? No, He puts us up higher than Adam could ever have gone except by a new and divine creation. "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2: 6), and because we belong to this new creation we can never be lost. You were lost because the head of the old creation failed, and you went down with him. You can never be lost unless the Head of the new creation falls, and if He does you will go down with Him. But, thank God, He remains on the throne where God Himself has put Him, in token of His perfect satisfaction in the work He accomplished. You may have heard of the Irishman who was converted but was seized with a dreadful fear that someday he might commit some great sin and lose his soul, that he might be lost after all, and he trembled at the thought. He went to a meeting and heard the words read, "Ye are dead, and your life is hid with Christ in God." "Glory to God!" shouted Pat; "whoever heard of a man drowning with his head that high above water?" We are linked with Him, we belong to the new creation, and that is why we shall never be lost.

Eternal Life Possessed Now

In the last place, we rest the truth of the doctrine of the eternal security of the believer upon the fact that the believer is the present possessor of eternal life. It is not merely that if we are faithful to the end we shall receive eternal life. There is a sense in which that is true, there is a sense in which our hope is eternal life. I am a Christian now if I believe on the Lord Jesus Christ; believing on Him I have eternal life, but I have it in a dying body. I am now waiting for the redemption of the body, and when the Lord Jesus comes the second time He shall change this body of my humiliation and make it like unto the body of His glory. Then I shall have received eternal life in all its fulness, spirit, soul, and body entirely conformed to Christ.

In that sense I am hoping for eternal life. But over, and over, and over again, Scripture rings the changes on the fact that every believer is at the present time in possession of eternal life. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15).

Adam's life was forfeitable life, he lost his life because of sin. Eternal life is nonforfeitable life, otherwise it would not be eternal. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16). Everlasting life is life that lasts forever, and we have it now. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36). "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

His Sheep Follow Him

I have purposely left this point until last because people generally take it for granted it will be the first passage used in taking up this subject. In John 10, reading from verse 27, we are told, "My sheep hear my voice, and I know them, and they follow me." Notice these three things. It matters not what profession a man makes, if he does not hear the voice of the Son of God he is not a Christian, and therefore the Saviour does not know him as His own. No matter what profession he may make, if he does not follow the Lord Jesus Christ he is only a sham and a fraud and a hypocrite. He may follow for a little while outwardly, like those of whom the Apostle Peter speaks who walk in the way of righteousness and then turn from it. "But it is happened unto them according to the true proverb, The dog is turned to his

own vomit again; and the sow that was washed to her wallowing in the mire" (II Pet. 2:22). If that dog had ever been regenerated and become a sheep, if that sow had ever been changed and become a lamb, neither would have gone back to the filth; but, you see, the dog was always a dog, and the sow was always a sow. They were just whitewashed, not washed white, they were never regenerated, and so went back to the old things.

But the sheep of Christ are different. "They follow me," Jesus says. Be careful. Do not profess to be one of His sheep if you do not follow Him. It is the test of reality. There are many people who tell us, "At such and such a time I was converted, I went forward, I signed a card." You can do all of these things, and be lost forever. What you need is a new birth, and when you are born again, you get a new life, and when you receive a new life, you love to follow Jesus, and if you do not, you are not a Christian. Take that home. Examine your own foundations a bit.

A Dangerous Doctrine?

People say, "If you preach this doctrine of the eternal security of the believer, men will say, 'Well, then it doesn't make any difference what I do, I will get to Heaven anyway.'" It makes a tremendous difference what you do. If you do not behave yourself, it shows that you are not a real Christian. I know that a real Christian may fail, but the difference can be seen in Peter and Judas. Peter failed, and failed terribly, but he was genuine, and one look from Jesus sent him out weeping bitterly; his heart was broken to think that he had so dishonored his Lord. But Judas, accompanied with the Lord almost three-and-a-half years, and was a devil all the time; he was a thief, and was seeking his own interest. He was even made the treasurer of that company, and he held the bag, but we read, "He bare away what was put therein" (John 12:6), as this has been literally translated. At last remorse over-

took him, not genuine repentance, and what was the result? He went and hanged himself. He was never a child of God. There is a great difference, you see, between a Christian and a false professor.

Justified by Faith

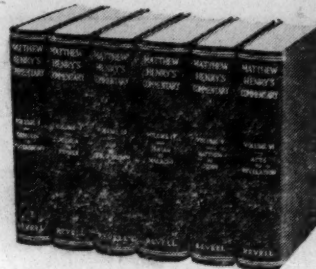
"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." Do you believe it? I do not understand how people can read a

passage like that and then talk about a Christian losing his life. It would not be eternal if it could be lost. "And they shall never perish, neither shall any man pluck them out of my hand." The original is very strong here. In the English a double negative makes an affirmative, but in Greek it only strengthens a declaration, "They shall never, no, never, perish." It is impossible,

(Continued on page 12)

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The Eternal Security . . .

(Continued from page 11)

It is unthinkable, that one who has eternal life shall ever perish. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand."

Here I am, a poor lost sinner, but the Lord in grace picks me up and saves me, and I am in His hand. And now the Father puts His hand around too, and I am in the hand of the Father and of the Son, and the Devil himself cannot get me unless he can loosen those hands. Could you think of any greater security than to be in the hands of the Father

and of the Son? "Never perish"—"eternal life"—what wondrous words are these! Do not be afraid of God's truth. As well be afraid of the beginning of the gospel that God can freely forgive and justify a guilty sinner by faith in the Lord Jesus Christ. People try to put guards around that truth and say, "Yes, you are justified by faith if you have enough good works to add to it." That is not true; it is by faith alone, and good works spring from that. When you know you have eternal life, you will find your heart so filled with love to Christ that you will try

to live for His glory.

Objections

There will be certain passages coming up in the minds of different ones, and they will say, "What he has said may sound logical enough, but what about this Scripture and that?" Let me say, there is no possible Scripture that will come to your mind that the present speaker has not considered carefully over and over again. I have not time in one address to go into all these, but I can assure you that having examined them all with the greatest degree of care, I have never been able to find one that can set aside this: "Neither death, nor life, nor angels, nor principal-

ties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If you have a clear, definite, positive Scripture, do not allow some passage that is perplexing, that is difficult of interpretation, that seems somewhat ambiguous, to keep you from believing the positive statement, "He that believeth hath everlasting life." It is because I have a salvation like this to offer to men, it is because God has sent me to proclaim a salvation like this to sinners, that I have confidence in inviting people to come to Jesus, for I know if they get in living touch with

my Saviour He will make them His forever.

More to Follow

The above article is part of the booklet by the same name published by Loizeaux Brothers. The 48 pages include this article and two other lectures of Dr. Ironside in which he answers objections and questions about the eternal security of a believer.

The next two weeks, God willing, we will publish Dr. Ironside's answers to objections in THE SWORD OF THE LORD.

The material is used with the kind permission of Loizeaux Brothers of 19 West 21st Street, New York 10, N. Y. You may purchase copies of the booklet at 25c each from them. (Send postage, please).

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